Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

## Peace Bureau's Appeal on the Subject of the Transvaal War.

When, during the month of September last, the correspondence between the government of Great Britain and that of the South African Republic indicated a threatening turn in affairs, many eminent persons in all countries lifted their voices in behalf of conciliation and peace. Among other things, they proposed the application of the excellent provisions for arbitration, mediation and good offices adopted by the delegates of the governments who met at The Hague. The friends of peace were greatly pained to see in this case passion triumphing over good-will and neighborly regard. The provisions of the Hague Convention relative to the good offices of other states were declined, and blood began to flow.

Since the opening of hostilities scarcely a day has passed without new efforts at peace having been made by the peace societies or by the International Peace Bureau, which serves as their organ. All has been in vain, and, the war having broken out, the whites continue to slaughter each other in the presence of the savages, whom they ought by peaceful means to be bringing to civilization.

A cry of desolation has arisen on all sides, notably in England, where courageous citizens have earnestly striven to create round about them a spirit of pacification and justice. The expression of a like sentiment has been made in all the countries of the globe, and it may be affirmed that public opinion has pronounced itself against the continuation of a fratricidal war whose prolongation can only heap ruin upon ruin and create undying hatred.

But this expression of opinion is not enough. It must also manifest itself in a practical way, sufficiently energetical to make itself felt in official circles.

The British government has notified the powers of the state of war existing since the 11th of October. This notification imposes upon the governments the obligation of neutrality toward the belligerents, but on the other hand it confers upon them the privilege of applying to the case Article 3 of the Hague Convention, which reads as follows:

"The powers not interested in the dispute shall have the right to offer good offices or mediation even during the course of hostilities. The exercise of this right shall never be regarded by either of the parties in dispute as an unfriendly act."

Men and women, you who believe that too much blood has already been shed in this fratricidal struggle; you who feel pity for the families decimated by the war, and who suffer with your fellow-men in their sufferings; act in such a way that your ardent desires that mediation may be offered by the states which are not parties to the conflict may be known to the government of your nation, that its loyal concurrence in the work of pacification may be assured. You will thus aid in preventing the nineteenth century from leaving to its successor the bloody heritage of the triumph of the spirit of war.

In all the parliaments and in all the governments you will find earnest supporters, who possibly are only awaiting a manifestation on your part to make the suppliant voice of human pity and the mighty voice of the public conscience heard in the high places of the nation.

The peace societies, however active and devoted they may be, will be powerless to accomplish this urgent work of relief if you fail to support them; if you confine yourselves to regretting in silence the disasters and crimes of war.

Arise, then, and speak, you who recognize in both heart and reason the miseries heaped up by each day of war, and the dangers incurred by civilization through each combat. As the Red Cross workers are hastening to the scene of carnage to relieve the sufferings of the wounded, so may you hasten to bring to the suffering peoples the far greater solace of conciliation and peace, before the war now going on is transformed into a veritable human butchery.

## "Remember Majuba Hill!"

Many references have lately been made in the daily press to Majuba Hill, that well-situated eminence just within the Transvaal, at the northern end of the Drakensberg, and at the apex of the hardly contested "triangle" of Natal. Here, as we know, the British forces were badly defeated in the war that was waged against the Boers in 1881, and it was after this repulse that Gladstone, then at the helm of the British government, had the Christian fortitude to cease from the war, from a firm conviction that his country was really in the wrong. In a debate in the Raad of the South African Republic, just before the present war broke out, President Krüger averred, in referring to that highly honorable act, that it "is indelibly engraved on the minds of the inhabitants of the Transvaal as the noblest of England's deeds." A writer in the *Episcopal Recorder* remarked in the spring of 1898: "While the world sympathetically waits upon the rapidly declining days of Mr. Gladstone, it should never forget that he ventured to make peace with the Boers after the defeat of Majuba Hill, because he believed they had right on their side, though no one better than himself knew the storm of objurgation it would subject him to at the hands of his Tory opponents. No greater instance of true moral courage has been witnessed in modern times."

At the time of this incident of so very infrequent a sort in historic annals, the New York *Graphic* said: "Mr. Gladstone is a brave man. It takes a deal of courage to be a coward in the teeth of popular sentiment at home." In the same vein, the *Christian Intelligencer*, in the course of a truly appreciative comment upon the lesson of the Majuba Hill incident, justly asked: "Shall we be noble enough to recognize this practical Christianity, and shall we be true enough to imitate it, and more and more to make the law of the kingdom of God the law of the nations?"

When it was evident, only a few short weeks ago, that the dread clash between the Briton and the Boer was scarcely likely to be averted, Edward J. Wheeler wrote at the end of his fine poem on the threatened event:

> "Oh! for one hour of Gladstone's voice to plead
> The cause of God against the claims of greed."

But it is not this and the noble act of Gladstone that the Britain of to-day is calling to remembrance. As the naval transports, carrying the army of relief, leave the shores of England for the distant field of conflict, "Remember Majuba!" is the hoarse cry of revenge that

speeds them on their way. So now, Swinburne, going beyond the fiery measures of the Jameson Raid of the poet laureate, calls to his countrymen —

"To scourge these dogs, agape with jaws afoam,
Down out of life. Strike, England, and strike home!"

In regard to this spirit of revenge, W. T. Stead remarks: "It is no use denying it—the spirit which is actuating people to clamor for war is the desire to avenge Majuba. I was up at Leek the other night speaking on behalf of peace, and the whole town had been flooded with leaflets, saying, 'Remember Majuba!' A soldier came on the platform and asked the audience to 'remember the massacre at Majuba.' It is not for the Outlanders' grievances that this war is to be waged, but to avenge Majuba."

Under hateful teachings such as these, no wonder that the Christian statesmanship of Gladstone, as displayed eighteen years ago, is now, alas! stigmatized in many quarters as a policy of weakness and as altogether a miserable mistake. Notwithstanding the grateful zephyr that was wafted over land and sea, from The Hague's "House in the Wood" last summer, there seems suddenly, to-day, almost an angry repelling of the providential opportunity "more and more to make the law of the kingdom of God the law of the nations." Not a nation to take up the cross, but, instead, there surges up a murderous refrain to "strike, strike home!" in deadliest revenge for the humiliating defeat at Majuba Hill. With this fell instinct, world's honors and the winning of the Victoria Cross uppermost, how many an officer in the Queen's army pressed on to his death in the late battles around the heights of Dundee and Glencoe, and on the rivers Modder and Tugela.

"But God forbid," said Paul, the apostle, "that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." With which consolatory sentiment well agrees the word of Tertullian, who, commending the non-avenging Christian practice of his time,—the second century after Christ,—justly observes, in replying to the query he himself propounds, "Would you have also fightings and wrestlings?" "Well, of those there is no lacking, and they are not of slight account. Behold unchastity overcome by chastity, perfidy slain by faithfulness, cruelty stricken by compassion, impudence thrown into the shade by modesty—these are the contests we have among us, and in these *we* win our crowns. But would you have something of blood, too? You have Christ's."

JOSIAH W. LEEDS.

## The Influence of Commerce in Promoting Peace.

BY HON. WILLIAM J. COOMBS.

*Address at the Mohonk Arbitration Conference.*

A desire has been expressed that I should speak again, as I did last year, of the influence of commerce in promoting peace among the nations of the world, and its probable instrumentality in the great movement in which we are engaged, the establishment of a tribunal of arbitration.

When we met here last year the signs were not very promising. Our own nation was in the midst of a deadly conflict, while European nations were quarreling over the division of the Chinese empire. But suddenly, when the skies seemed darkest, a light sprang up in the northern heavens from which as it streamed to the zenith we recognized the voice of the bear changed to the tones of the dove, speaking of peace. The Czar has challenged the world to appeal to reason and argument in place of the deadly wager of battle. He has challenged the nations of Europe as well as our own nation. The bleak north has challenged the sunny south. The nation farthest in the rear has challenged the nations farthest in the front of civilization, they have responded, and to-day one of the most important commissions in the world's history is in session at The Hague. We cannot venture to hope that all he aimed to accomplish will come from its deliberations, but doubtless enough good will result to start the world forward in the direction of a more perfect result.

My experience as a merchant (and it has been my fortune to do business with every nation of the earth) has convinced me that commerce has done more to civilize the nations, and bring them closer together and inspire in them confidence in one another, than has been accomplished by the various organizations of government. While its operations are carried on under the nominal protection of governments, it has been "a law unto itself," and has in great part created its own machinery. Where government has interfered and attempted to override their laws by its enactments, they have either been practically ignored or swept away as by a flood.

Government can do little more than establish standards common to all; it cannot create or regulate the machinery to carry on the intricate operations of the merchant. These laws and this machinery have been of gradual evolution, dating from the time when men exchanged one commodity for another by barter, hand to hand delivery, until now, when transactions covering billions of dollars are consummated upon the faith of documents representing values or merchandise. I give an illustration. The merchant ships his goods upon a vessel bound for a foreign port, for which the captain gives him a bill of lading. The insurance company, without having seen the goods, insures them and issues its policy. With these two documents attached to his invoice the merchant sells his bill of exchange to the banker and receives the money for it. All is based upon confidence, which is seldom betrayed.

During my business life I received thousands of these bills of exchange drawn upon European bankers by men in the cities and ports of South America or Africa, or in towns up the Amazon or from back upon the slopes of the Andes, and confidently sold them in the market without misgiving of their acceptance and payment at maturity, and I cannot now recall a case in which they were not paid either by the party upon whom they were drawn or the drawer or the endorser.

The world is a great deal more honest than most people think. My experience has convinced me that honesty is the rule and dishonesty the exception. In a business reaching all over the world, not only with commercial centres, but with out of the way places, such as the mountains of South America, the colonies of Africa, and even with the deserts of Arabia, with places where it was impossible to enforce collection by law, in such a